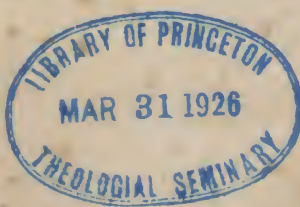




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VOL. V.

**BIOGRAPHY.**

MEMOIR OF REV. JOHN ELIOT,

Missionary among the Indians.

MESSRS. EDITORS,

As a large portion of your Magazine is occupied with Missionary Intelligence, I have thought that a brief account of the labours of the Rev. John Eliot among the Indians would be acceptable to your readers. This extract is chiefly taken from "Brown's History of the propagation of Christianity among the heathen, since the Reformation," a work written with much ability and candour, and deserves a place in the library of every good man.

IN the year 1646, the General Court of Massachusetts passed the first act, encouraging the propagation of the gospel among the Indians; and it was recommended to the elders of the churches, to consider the means by which it might best be accomplished. One of the first to comply with this order was Mr. John Eliot. We know but little of his connections before he left his native country. He was born in England, A.D. 1604. There is nothing related of his parents, except that they gave him a liberal education, and were exemplary for their piety;—for this their memory is precious.

FEB. 1825.

"I do see," says this excellent man, "that it was a great favour of God to me that my first years were seasoned with the fear of God, the word and prayer." Is there not sufficient encouragement to educate ingenuous youth, and impress the tender heart with lessons of wisdom, to think they will shed tears of grateful sensibility on our sepulchres?

When Mr. Eliot left the university of Cambridge, he himself became a teacher; and while he led children and youth into the paths of virtue, acquired also an acquaintance with the human heart. At this time he had an opportunity of hearing the venerable Hooker, and never lost the serious impressions which he received under his preaching; to him he was always attached, as well as to his mode of administering the order of the churches.

In the year 1631, Mr. Eliot arrived at Boston; and the succeeding year, Nov. 5, 1632, was settled as teacher of the church in Roxbury. He had for two years past been applying to the study of the

Indian language, with the assistance of a young, ingenious native who understood English, whom he hired for this purpose; and notwithstanding the enormous length of many of the words, the harshness of the pronunciation, and the want of affinity with the languages of Europe, he was now able not only to understand, but to speak it intelligibly.

Having, in this manner, prepared himself for the work, Mr. Eliot, about the end of October, proceeded, with two or three of his friends, to visit some Indians, at a place about four or five miles from his own house, to whom he had previously given notice of his design to instruct them in the Christian faith. Several of them met him at some distance from their wigwams, and, bidding him welcome, conducted him into a large apartment, where a great number of their countrymen were assembled, to hear this new doctrine which the English were to teach them. After a short prayer, Mr. Eliot delivered a discourse to them in the Indian tongue, which lasted upwards of an hour, and comprehended many of the most important articles of natural and revealed religion. He informed them of the creation of the world, and the fall of man; of the greatness of God, the maker of all things; of the ten commandments, and the threatenings denounced against those who broke them; of the character and office of Jesus Christ; of the last judgment, the joys of heaven, and the torments of hell. Having finished his discourse, he asked them, whether they understood him; to which they answered, they understood all. He then desired them, as was afterwards his usual practice, to ask him any questions they might think necessary with regard to the sermon, upon which some of them made several inquiries of him, such as: "How a man might come to know Jesus Christ? Whether Eng-

lishmen were ever so ignorant of Jesus Christ as they were? Whether Jesus Christ could understand prayers in the Indian language? Whether, if a man was wicked, and his child good, God would be offended with that child; for, in the second commandment, it was said, *He visits the iniquities of the fathers upon the children?*" To these, and some other questions of a similar kind, Mr. Eliot and his friends endeavoured to give the Indians plain and simple answers; and after a conference of about three hours, they returned home highly delighted with their visit.

Encouraged by so favourable a reception, Mr. Eliot and his friends paid the Indians a second visit about a fortnight after, and found a still greater number assembled than before. After teaching the children a few questions, he discoursed to the whole congregation about an hour concerning the nature of God, the plan of salvation through Jesus Christ, the necessity of faith in him, and the awful consequences of neglecting the gospel. During these exercises, the whole of them appeared extremely serious and attentive; and after sermon, an aged Indian stood up, and, with tears in his eyes, enquired, "Whether it was not too late for such an old man as he, who was now near death, to repent and seek after God?" Some others asked, "How the English came to differ so much from the Indians in their knowledge of God and Jesus Christ, since they had all at first but one father? How it happened that sea-water was salt and river water fresh? How it came to pass, if the water was higher than the earth, that it did not overflow the whole world?" Mr. Eliot and his friends having answered these and some other questions, the Indians told them they did greatly thank God for their coming among them, and for what they had heard: they were wonderful things to them.

About a fortnight after, Mr. Eliot visited the Indians a third time, but the assembly was not so numerous as before ; for the powaws, or conjurors, had, in the meanwhile, interfered with their authority, dissuading some from hearing the English ministers, and threatening others with death in case of disobedience. Such, however, as were present appeared very serious, and seemed much affected with the sermon. Two or three days after, Wampas, a sage Indian, with two of his companions, came to the English, and desired to be admitted into one of their families. He brought his son and two or three other Indian children with him, begging they might be educated in the Christian faith ; and, at the next meeting, all who were present offered their children to be catechised and instructed by the White people.

Encouraged by these auspicious circumstances, the General Court of Massachusetts, on the application of Mr. Eliot, gave the Indians in that neighbourhood some land on which to build a town, where they might live together, enjoy the privilege of religious instruction, and cultivate the arts of life. This place they called Noonatomen.

The seat of the town being marked out, Mr. Eliot advised them to surround it with ditches and a stone wall, promising to furnish them with shovels, spades, mattocks, and crows of iron for this purpose ; and he likewise gave money to such as wrought hardest. By these means, the village was in a short time not only enclosed, but the wigwams of the meanest were equal to the houses of the sachems in other towns, being built not with matts, but with the bark of trees, and divided into several apartments ; whereas, formerly, they used to eat and sleep, and perform all the offices of nature in the same place.

Being now settled in comfortable

habitations, the women began to learn to spin, to make various little articles, and to carry the natural productions of the country to market for sale. In winter, they sold brooms, staves, baskets, turkies ; in spring, cranberries, strawberries, fish ; in summer, hortleberries, grapes, &c. Besides, several of them wrought with the English in hay-time and harvest ; but, it was remarked, they were not so industrious, nor yet so able to work, as those who had been accustomed to it from their infancy. Some of the men learned such trades as were deemed most necessary ; and so great was the improvement they made, that they built a house for public worship, fifty feet in length, and twenty-five in breadth, which appeared like the workmanship of an English housewright.

While these things were going on at Noonatomen, the Indians in the neighbourhood of Concord expressed a similar desire of uniting together, in a regular society, of receiving the Christian faith, and of learning the arts of civilized life. With this view they requested Mr. Eliot to come and preach the gospel to them, and they begged the government to grant them a piece of land on which they might build themselves a town.

Mr. Eliot, however, by no means confined his labours to these two places. Though he still retained the pastoral charge of the church at Roxbury, yet he usually went once a fortnight on a missionary excursion, travelling through the different parts of Massachusetts and of the neighbouring country, as far as Cape Cod, and preaching the gospel of the kingdom to as many of the Indians as would hear him. Many were the toils, many the hardships, many the dangers, he encountered in the prosecution of this important work. In a letter to the Hon. Mr. Winslow, he says, "I have not been dry night nor day from Tuesday to Saturday,



but have travelled from place to place in that condition ; and at night I pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy, *Endure hardness as a good soldier of Jesus Christ.*" Such sufferings as these, however, were the least of his trials. When travelling in the wilderness without a friend or companion, he was sometimes treated by the Indians in a very barbarous manner, and was not unfrequently in danger even of his life. Both the chiefs and the powaws were the determined enemies of Christianity—the sachems being jealous of their authority, the priests of their gain ; and hence they often laid plots for the destruction of this good man, and would certainly have put him to death, had they not been overawed by the power of the English. Sometimes the chiefs, indeed, thrust him out from among them, saying, "It was impertinent in him to trouble himself with them or their religion, and that should he return again, it would be at his peril." To such threatenings he only replied, "That he was engaged in the service of the Great God, and therefore he did not fear them, nor all the sachems in the country, but was resolved to go on with his work, and bade them touch him if they dared." To manifest their malignity, however, as far as was possible, they banished from their society such of the people as favoured Christianity ; and when it might be done with safety, they even put them to death. Nothing, indeed, but the dread of the English prevented them from massacring the whole of the converts ; a circumstance which induced some of them to conceal their sentiments, and others to fly to the colonists for protection.

But, notwithstanding the opposition of the sachems and the priests, Mr. Eliot's labours were

by no means in vain. By means of his zealous and unwearied exertions, numbers of the Indians, in different parts of the country, embraced the gospel ; and in the year 1651, a considerable body of them united together in building a town, which they called Natick, on the banks of Charles' river, about eighteen miles south-west from Boston. This village consisted of three long streets, two on this side of the river, and one on the other, with a piece of ground for each family. A few of the houses were built in the English style, but most of them were after the Indian fashion ; for as the former were neither so cheap nor so warm, nor yet so easily removed as their wigwams, in which not a single nail was used, they generally retained their own mode of building. There was, however, one large house in the English style ; the lower room was a great hall, which served for a place of worship on the Sabbath, and a school-house through the week ; the upper room was a kind of wardrobe, in which the Indians deposited their skins and other articles of value ; and in one of the corners there was an apartment for good Mr. Eliot, with a bed and bedstead in it. Besides this building, there was a large fort of a circular form, palisaded with trees ; and a small bridge over the river, the foundation of which was secured with stone.

As soon as the Indians had formed this new settlement, they applied to Mr. Eliot for a form of civil government ; and as he imagined the Scriptures to be a perfect standard in political as well as in religious matters, he advised them to adopt the model proposed by Jethro to Moses in the wilderness : "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth hating covetousness ; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Agree-



ably to his advice, they chose one ruler of a hundred, two rulers of fifty, and ten rulers of ten, the rulers standing in order, and every individual going to the one he chose. Having adopted this form of government in their little town, they utterly abandoned polygamy, which had formerly prevailed among them; they made severe laws against fornication, drunkenness, Sabbath breaking, and other immoralities; and they began, at length, to long for the establishment of the order of a Christian church among them.

The churches of New-England were, at that time, remarkably rigorous in the admission of persons to Christian fellowship, and required very decided proofs of faith in Christ; but in the case of the Indians, they seemed rather to increase than abate their strictness. For some years, the converts remained under the character of catechumens, and were commonly visited by Mr. Eliot or some other minister every week, for the sake of preaching among them, and cate-

chising their children. At length, on a day appointed for the purpose, the ministers of the neighbouring churches, assisted by interpreters, publicly examined a considerable number of them concerning their attainments, both in knowledge and in grace; and notwithstanding the great satisfaction they received, yet, in order that no precaution might be neglected in raising them to the rank of a Christian church, the candidates were afterwards called to make a confession of their faith in Christ, and to give an account of their conversion, which declarations being taken in writing, were carefully examined by the religious people among the English, and met with their high approbation. Being in this manner approved, several of them were, at length, baptized, and in 1660 they were incorporated into a church, and had the Lord's supper administered among them. It does not appear, however, that the members were very numerous, for about ten years after, they amounted only to between forty and fifty. *(To be continued.)*

## ORIGINAL COMMUNICATIONS.

### JOURNEY FROM B—— TO THE FALLS OF NIAGARA.

MESSRS. EDITORS,

When the following letters were written, the author had not the most distant expectation, that they would ever be published. Some of his friends, however, have expressed a desire, that they might be inserted in the American Baptist Magazine. To their wishes he has so far consented, as to submit them to your disposal. But he begs they may not occupy a place in your publication, unless you shall think they will be interesting to your readers.

#### LETTER I.

New York, July 16, 1824.

My dear Sister,

A GRACIOUS Providence has brought me once more to the habi-

tation, which, from many tender associations, has long been endeared to us all. Having a few moments of leisure, I will now, agreeably to my promise, give you some account of our journey.

After a delightful ride on Monday, we arrived at Thompson, about half past two o'clock, P. M. As we calculated to remain there until the next morning, two of my friends accompanied me to the house of the minister who preaches in that town. We had never seen each other before, but the plain and simple manners of this servant of Jesus Christ, and the warm and cordial welcome we received from the whole family,

made us forget that we were strangers. He gave us a brief but interesting narrative of the principal events of his life, and of the rise and progress of the church with which he is connected; and he spake with much feeling on the displays of mercy which had recently been experienced among them. There is something indescribably sweet, even in the recollection of hours thus spent. While I am recording this short interview, I feel the same emotions of pleasure which I enjoyed, while under his friendly roof. On returning to our lodging, we unitedly expressed our satisfaction at the thought, that there are, no doubt, many pious and sensible ministers, who, although they dwell in comparative obscurity, are very useful and important, in the stations which Providence has assigned them.

The evening also passed away very pleasantly, for the public house at which we stayed, is kept by persons who are members of a Baptist church. After some religious conversation, the family were called together, a hymn was sung, and we commended ourselves for the night to the protection of Heaven.

At 5 o'clock the next morning, we proceeded on our journey. We were no sooner on the road, than it was proposed by one of the party, that each gentleman in the carriage, should read aloud alternately, for the benefit of the rest. In this way our time was chiefly employed until we arrived at Hartford. We were not, however, very fortunate in the choice of a book. Having read several of Mrs. Sherwood's productions with much pleasure, I had been induced to take with me a work lately published by her, but written by her reverend father, about thirty years ago. It was intended, no doubt, to promote morality and religion. But although it contains many pious and valuable sentiments well expressed, yet there is such a mixture of probable with

improbable events; such a preponderance of imagination over sober reason; and so much of the kind of adventures which are common to novels and romances, that what there is of a pious tendency in this work, is more than neutralized, by the earthly feelings and extravagant hopes which it will excite in the minds of the young and inexperienced.

And here allow me, my sister, to express my doubts of the utility of religious novels. It has been said, that such writings present religion in a more lovely and fascinating garb, and are more likely than any other, to allure the young to tread in her footsteps. There is something plausible in these remarks, but you may depend upon it they are not just. Such writings not only degrade religion by bringing her into close alliance with fiction and folly, but they produce a distaste for the works of our most learned and judicious divines, and especially for the unadorned and solemn statements of divine revelation.

We found ourselves in Hartford, early in the afternoon. I need not say, that I immediately repaired to the "American Asylum for the Education and Instruction of the Deaf and Dumb." I obtained permission for my dear A. to accompany me to the hotel, that she might see some of her very kind friends. But it grieved me to the heart to witness a depression of spirits, which no kind attentions could dispel, and to see her eyes occasionally suffused with tears. I was assured, however, that she was habitually contented and happy. It was probably the remembrance of home, with all its endearing circumstances, which caused these feelings of melancholy, for the next day I found her spirits cheerful and buoyant as ever.

I passed the night at the Asylum, and feel myself much indebted to the kindness of Mr. and Mrs. P. At six o'clock on Wednesday morn-



ing, I breakfasted with all the pupils. They have good, wholesome food, and appeared contented with their situation. From breakfast till nine o'clock, most of the young men are engaged in some mechanical business. This is an excellent plan, as it not only answers the purpose of bodily exercise, but is preparing them for some useful avocation when they shall have left the Asylum. I was about giving you a description of my visit with one of the Teachers to see their skill in manual operations, but I find the last "Report" will give you a satisfactory account.

"Two neat and commodious brick work-shops have been erected near the Asylum. An ingenious and skilful mechanic, himself a cabinet-maker, has been employed to oversee this department of the Institution. He resides with the pupils; the better to become familiar with their language of signs, and to be able to discharge the duties of his station. Tools and other necessary accommodations have been provided, and, although it is vacation, a considerable number of the pupils are at work, while others are expecting to join them, on their return. Six are now engaged in learning the trade of a cabinet-maker or joiner; and another who had acquired considerable skill in this branch before he came to the Asylum, aids in instructing them. One who understands the cooper's business, is at work. In one of the shops, a forge is erected, at which a very ingenious blacksmith and cutler is employed, while three of the pupils, under his instruction, are learning the same trade. Six shoemakers are at work; two of whom had previously made considerable proficiency, and another, a first rate workman, gives instructions to the rest. Several of the female pupils are employed in binding the shoes. It is hoped, that those who wished to be tailors will soon be placed at work; much effort has been made to find a suitable person to instruct them, but, as yet, without success. In the present state of the Institution, it was impossible to make provision for the six pupils who wished to be printers; three of them, however, have begun to learn the trade of a cabinet-maker, and two others will join them at the end of vacation. Some of the articles, already made by the pupils, evince much skill, and command a ready sale; the patronage and custom of the friends of the Institution, in this department, are respectfully solicited."

At nine o'clock I met with Mr.

Gallaudet, the teachers, and pupils, for family worship. This was to me, one of the most interesting seasons of devotion I ever witnessed. On a very large slate in the room, a passage of scripture was written, which was explained by the tutor whose duty it was to officiate that morning. You will find the words in Prov. xix. 17. "He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again." In illustrating this passage he described the poor; the way in which pity is shewn to them; and in what way the Almighty by the dispensations of his providence will pay us again. Although this explanation was given by signs, I could comprehend the substance of what he communicated. He then prayed by signs. I could not indeed understand all his prayer—but I knew when he was adoring God, making confession of sin, and humbly asking blessings from above. And I acknowledge I was affected to tears when I looked around on 60 pupils and could not perceive one indifferent spectator. The eyes of all were fastened upon him. I could almost have blushed for one of our worshipping assemblies, when I contrasted their listlessness with the anxious and fixed gaze of these unfortunate mutes on their teacher, while he was addressing the God and Father of our Lord Jesus Christ.

When these morning devotions are over, each class goes to its respective room and is employed in studies till noon. In company with my dear friends we visited each class and were surprised at the proficiency which they manifested in grammar, geography and general history. Some of the most difficult rules of grammar were illustrated by the older scholars with a readiness and precision which would have done honour to any school in New England. It is a very inadequate expression of my feelings, to



say that I think this is a very important Institution. It is a very gratifying consideration that so many of those who have the management of the Institution entrusted to them, are persons of unblemished morals and undoubted piety. I leave my dear child with perfect confidence, believing that every attention will be paid to her comfort and improvement, which can be expected in a public institution.

At noon we left Hartford in the Steam Boat "Oliver Ellsworth." Before we went on board, I was so fortunate as to be introduced to a clergyman who accompanied us to Saybrook. The weather was peculiarly fine, and the prospect on each side the Connecticut river surpassed in beauty any thing I had anticipated. My interest was increased on being informed that in some of the towns which we passed, there had lately been a general attention to religion, and many had given evidence of a work of grace in their hearts. With my clerical friend, although of another denomination, as we walked the deck together I enjoyed much communion. In fact, just such communion in its nature, as I expect saints will enjoy in heaven. It consisted in an unreserved interchange of thoughts and feelings on subjects connected with the glory of God, the salvation of the soul and the prosperity of the Redeemer's kingdom. For this "communion of saints," I am not conscious of having ever felt a moment's reluctance since I have had a hope in Christ, and I am sure that without this any occasional form of fellowship would be vain.

Having left some of our passengers at Saybrook, we proceeded on our course and arrived in this City at 1 o'clock yesterday. We should have been here at least two hours sooner, had we not been detained at Hurl Gate. The tide which had set in against us was so rapid and powerful, that for a long time, the highest pressure which

the captain durst give to his steam was insufficient to propel the vessel forward. We however consoled ourselves with the consideration, that our detention gave us a good opportunity of minutely surveying the remarkable eddies, and varying currents of this far famed place.

I am your affectionate brother.

## REMARKABLE CONVERSION.

We are indebted to a friend for the following interesting narrative of a remarkable conversion. We give it with pleasure to our readers, to whom we are convinced it will furnish many delightful topics of reflection. Eds.

*For the American Baptist Magazine.*

SOME ACCOUNT OF MR. LUKE SHORT, WHO DIED AT MIDDLEBOROUGH, MASS.

Mr. Luke Short was born in Dartmouth, County of Devon, England, where he lived until he was about 16 years of age. He recollected to have seen Oliver Cromwell, witnessed some of his most memorable achievements, and was present at the beheading of Charles I. in 1649.

Shortly after this time he became a seaman, sailed to America, and fixed upon Marblehead as the place of his residence. There he married, and was blessed with a family of children.

From Marblehead Mr. Short sailed regularly in the merchant service, until being advanced in life, some change of employment became necessary. He then removed from that place and settled in Middleborough, Plymouth Co. Massachusetts. Here he resided until the day of his death.

When an hundred years old, his strength was sufficient to enable him to work on his farm, and his mental faculties were but little impaired. At this advanced age, he was sitting down one day in his field, and calling to mind some of the most remarkable events of his life, par-

ticularly of his youth. His memory fastened especially upon the following fact. When quite a boy, he had heard the venerable John Flavel, whose praise has long been in the churches, preach from the words, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." He recollected a considerable part of the discourse which was exceedingly pungent and solemn, particularly the explanation of the words *anathema maranatha*, "cursed with a curse, cursed of God with a bitter and grievous curse."

Connected with the delivery of the sermon was one event, which at the time made a deep impression on the minds of the audience, and which was now called to recollection by Mr. Short. When Mr. Flavel arose to pronounce the benediction he paused and said, "How shall I bless this whole assembly, when every person in it who loveth not the Lord Jesus Christ is anathema maranatha?" A baronet who happened to be present, fell to the floor, overwhelmed with the solemn conviction which this question carried home to his bosom.

The recollection of this sermon, and of the circumstances attending it, were the means used by the Spirit of God to awaken Mr. S.'s attention to the subject of religion at this advanced age. He obtained mercy through the merits of a crucified Saviour, joined the 1st Congregational church in Middleborough, and to the day of his death, which took place in his 116th year, gave pleasing evidence of piety. God, who in answer to prayer, added 15 years to the life of Hezekiah, added 16 years to that of this venerable man, after he had been born when he was old.

This brief narrative naturally gives rise to several interesting reflections.

1. It should serve to encourage ministers of the Gospel, who at present witness no fruit from their

labors. Duty is ours, the event must be left to God. We are to preach the word with plainness, with affection, in simplicity of heart, and God will direct it where and when he pleases. He has promised that his word shall not return unto him void, but shall accomplish that which he shall please, and it shall prosper in the thing whereunto he hath sent it. Where we expect the most good to be done, there may be done the least, and where we utterly despair, it may be a time of the right hand of the Most High. And it may be that long after we have descended to our fathers, the seed which we have sown may spring up into an abundant harvest; souls may, through our word, be turned from darkness to light, who shall be our crown of rejoicing before the throne of God and of the Lamb.

"Though seed lie buried long in dust,  
It sha'n't deceive our hope;  
The precious grain can ne'er be lost,  
For grace ensures the crop."

The narrative also presents much matter of encouragement to Christians of all classes who are labouring in the cause of God. Specially should it encourage teachers in Sabbath schools to abound in the work of the Lord. We behold in the case before us an instance in which seed lay buried for 85 years, before it sprang up and brought forth fruit unto everlasting life. You are, my young friends, instilling into the tender minds of children, doctrines and principles which they can never forget, but which will often check them in the hour of temptation, and alarm them in the hour of solitude, and which, whether they be converted or not, cannot fail to have its effect on all their subsequent life. You are casting seed upon the waters; you know not whither the current may waft it, or on what bank it may spring up, but it will spring up somewhere, and you shall find it after many days.



Again, the above narrative should encourage the aged to seek an interest in Christ. Think not, aged friends, that it is too late for you to turn unto God. Your case we know is alarming, but it is not hopeless. The blood of Jesus Christ cleanseth from all sin. It is sufficient to cleanse you. Seek the Lord while he may be found, and call upon him while he is near. Turn unto the Lord and he will have mercy upon you, and unto our God for he will abundantly pardon.

And lastly, let us all solemnly reflect on the meaning of the words which awakened the subject of this notice. If any man love not the Lord Jesus Christ, let him be anathema maranatha, cursed with a curse. Do we love the Lord Jesus Christ? If we do not, how awful is our danger. He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.

## REVIEW.

*The History of the Christian Church from the Birth of Christ to the Eighteenth Century, including a very interesting account of the Waldenses and Albigenses.* By WILLIAM JONES, Author of the *Biblical Cyclopaedia*, &c. First American from the 4th London Edition, published by Spencer H. Cone, N. Y. 1824. 2 vols. pp. 483, 492, and Albany, by John B. Johnson, pp. 575.

THERE yet remains one great desideratum to be supplied in historical literature; it is a full and luminous history of the Church of Christ. We use the terms history of the church, because they are so commonly used when speaking of this subject, but as they are generally understood, they are very far from conveying the idea of what we suppose to be so much wanted. The words have been so differently applied by different sects, and call up so infinite a variety of topics of polemical controversy, that they are most unfortunately used as the title of a work which should be designed for Christendom and the world. What we wish to see, and what we hope before long will be accomplished, is a history of the rise, progress and effects of the doctrines and precepts of Jesus Christ. Let any man who is competent to the task gird himself to this undertaking, and let him candidly and fearlessly execute it; and consider-

ed simply as an historian he will bear away the palm from all the writers who have gone before him, and what is better, he will confer one of the most substantial blessings upon the human race, that man has conferred since the days of the Apostles.

No subject on which any historian has ever written can compare with this in interest or importance. We consider the New Testament an appeal to the moral nature of man, a book disclosing the remedy devised by Almighty God to rescue him from the woes of the apostacy, the grand means by which this world, so full of misery and sin, is to be restored to an intellectual and moral elevation, which shall make it in some manner to resemble the mansions of the blessed. Now what we would have an historian do is, to follow these doctrines wherever they have gone, mark their effects upon the state of political society, domestic relations, courts of justice, and all which belongs to the moral of human nature. He should mark by what means and under what circumstances, these doctrines spread at first with such unexampled rapidity. He should tell us where and when and how those who professed them at first, began



to depart from their primitive simplicity, and what in each case was the result of each individual deviation. He should trace the several steps by which men departed from the word of the Living God, until at last they were plunged into the night of a second paganism; and he should show us how, just in proportion as the light from the holy oracle was obscured by the devices and doctrines of man, darkness covered the earth and gross darkness the people. And he should show us the process by which the human race emerged from this abyss of degradation; how the starting place of improvement was the Bible, how the press has interposed to stem the torrent of a second deluge of barbarism, and how the Bible is now leading men onwards in the career of improvement, and slowly, but surely, working out the emancipation of a world that lieth in wickedness.

We can conceive of no work of human intellect which must not yield in interest to such a history as this. It would not be the story of a tribe or a nation; it would be a grand development of the workings of the moral principle in man, and an exhibition of all the various ramifications of human character, with which this principle is connected. It would exhibit human nature at once in her boldest as well as in her most delicate aspects. The moral daring of the martyr, the tender anguish of the parent, the lofty purpose of the reformer, the patient suffering of the confessor, the blinded rage of the pagan persecutor, or the cold, cunning, deliberate malice of the papal inquisitor, would all conspire to render such a history indescribably more fascinating than any of the fictions of romance. And what is of more consequence, it would be a work of incalculable utility. It would show to statesmen, what statesmen have been ever slow to learn, the force of the moral prin-

ciple in man, and the importance of cultivating this if they would ever confer any substantial benefit upon our race. It would be an unanswerable argument for the truth of Christianity; for no one would question whether a religion, which wrought such effects, were from God. It would diffuse over Christendom a deeper reverence for the Bible, and would make every sect see that we are only safe while we make it, and it alone, the only rule for our faith and practice.

But when we come to speak of the qualifications required for such an undertaking, we almost fear that our readers, like the prince in *Rasselas*, will arrest us by saying—"Enough! thou hast convinced me that no human being can ever be this *historian*. Proceed with thy narration." Yet vain as may seem the hope that such a man will be found, it may not be utterly useless to state some of the requisitions which appear most indispensable to his success.

He should be a man of *piety*. He should have that delicate moral tact, which nothing but true religion can impart, that would enable him to discover where the principles of the gospel stood alone, and where they were mingled with the notions of men. He should be a man of *learning*. He must take nothing for granted, but must himself go up to the original sources of sacred and profane history. Whatever that has escaped the ravages of time, which the Fathers, or the Martyrs, or the Apologists, or their enemies have told us, must have been read and re-read, and thought into shape, and embodied into luminous and undeniable general truth. He must be a man of *candour*. He should be of no sect, but prepared to expose the errors or exhibit the virtues of all, as they came, and only as they came in the way of his grand design. He has to do with no party distinctions, but only with the moral influence

of the doctrines of Jesus Christ. He should be a *statesman*. By this we do not mean that he should be the leader or the follower of a political party, but a man capable of seeing and estimating the force of moral cause and effect, who knows what has and what has not, what can and what cannot operate great changes in the moral mass which covers our globe, and in a word, who has keenness of eye and steadiness of hand to sketch the outline of that picture, which the religious history of man for eighteen centuries has spread out before him. But we will mention no more qualifications. Whenever the man shall arise who will dare to qualify himself for such an undertaking, let him thrust in his sickle and reap. A harvest of exhaustless riches, yet almost untouched, is bending before him; and the church and the world will say unto him, "The blessing of the Lord be upon thee; we bless thee in the name of the Lord."

We know it will not be considered as intending to underrate the book before us when we say, that it is not, nor does it pretend to be, such a work as we have described. It is compiled, as the author in the preface informs us, "with the desire of communicating some interesting information to a few friends, whose views of the Gospel of Christ, and the nature of his kingdom in this world, happen to coincide pretty much with his own, but who have been debarred the opportunity of exploring the voluminous productions in which that information lay scattered." It is but just to state, that this object has been fully accomplished. The author has given us, as must necessarily be the case, a brief sketch of the most prominent moral features of what was called the church of Christ throughout the first twelve centuries of the Christian Era, and has devoted the remainder of the work almost entirely to an account of

the Waldenses and Albigenses. He is evidently a man of enlarged information, of unusual honesty, of clear intellect, and sound practical sense: a combination of qualities for which we think Church historians have not been very generally distinguished. He is always a firm and intelligent defender of the rights of conscience; and in every case in which he discusses them, does it with peculiar ability. Though deficient in dates, and not always unexceptionable in method, his work abounds with important and interesting information respecting the Christian Church, and will doubtless do more to promote a taste for this kind of reading than any thing which has lately appeared. It has been, and it will still more be, extensively read. Its popularity is well deserved. We are pleased, and not at all surprised, that it has already passed through four editions in England, and two in our own country. We hope that the enterprising proprietors of both editions will be abundantly rewarded.

To attempt an abridgment of such a work for the benefit of our readers would be useless. We shall not therefore attempt it. In the remarks which follow, we shall only offer a few reflections on the circumstances of the rise and decline of the Christian Church. Our remarks, from the nature of the case, will be brief, and many which we should be glad to make must of necessity be omitted. We shall therefore only select those of more general interest, and those which seem most likely to profit us in this age of the Christian Church.

The history of the Church from the time of Christ to the present day, is naturally divided into two periods. The first ending and the second commencing with the era of the Reformation. This first period is again naturally subdivided by the age of Constantine, when the church, delivered from pagan



persecution, was taken into alliance with the civil power. From the Christian era to Constantine, embracing a period of about three centuries, may be considered the period of the rise of the Church. From the time of Constantine to the Reformation, the period of its decline. It is to some of the characteristic traits of the church during the three first centuries, that we shall now direct the attention of our readers.

1. And first, it is evident that the primitive Christians were distinguished by very high attainments in moral character. In every situation in which we behold them, we find in them a confidence of hope, a steadfastness of faith, a coolness of decision, a disinterestedness of motive, a fervour of charity, and a purity of practice, which succeeding ages may celebrate, but which they can never expect to excel. The times in which they lived were such as to call into exercise all those graces of the Christian character, which take strong hold of the unseen world. The account of their persecutions, whether given by themselves or by their enemies, all teach the same truth, that without murmuring, without repining, nay, almost without the attempt even to escape, they bore with meekness all that their enemies could inflict, not accepting deliverance that they might obtain a better resurrection. During three centuries of unexampled turbulence, they were never accused of sedition. Throughout so long a period of the most unbridled profligacy, they stood unconvicted of crime. Indeed, for the purity of their morals we may appeal to the testimony of their enemies. "They were accustomed," says Pliny in his letter to Trajan, "on a stated day, to assemble before sunrise and join together in singing hymns to Christ as to a deity, binding themselves with a solemn oath not to commit any kind of wickedness to

be guilty neither of theft, robbery, nor adultery; never to break a promise, nor to keep back a deposit when called upon. Their worship being concluded, it was their custom to separate, and meet together for a repast, promiscuous indeed, and without any distinction of sex, but perfectly harmless; and even from this they desisted since the publication of my edict, in which, agreeably to your orders, I forbade any societies of this sort." p. 187, vol. 1.

Very much to the same purpose is the testimony of Tertullian. "Let," said he, "the claws of wild beasts pierce us, let their feet trample upon us while our hands are stretched out to God, let crosses suspend us, let fire consume us, let swords pierce our breasts, A PRAYING CHRISTIAN IS IN A FRAME FOR ENDURING ANY THING. Were we disposed to return evil for evil, it were easy for us to avenge the injuries which we sustain. But God forbid that his people should vindicate themselves by human fire, or be reluctant to endure that by which their sincerity is evinced. Were we disposed to act the part, I will not say of secret assassins, but of open enemies, should we want forces and numbers? It is true, we are but of yesterday, and yet we have filled all your towns, cities, islands, castles, boroughs, camps, councils, courts, palaces, senate, forum—we leave you only your temples. For what war should we not be ready and well prepared even though unequal in numbers, we who die with so much pleasure, were it not that our religion requires us rather to suffer death than to inflict it? We are dead to all worldly honours and dignity; nothing is more foreign to us than political concerns. The whole world is our republic." Vol. I. p. 219.

2. Another trait by which the primitive Christians were distinguished was, their attachment to



the word of God. Well indeed might they love it; for it was all that they had left. There was nothing here which they could call their own. Their possessions, nay, their lives, were every moment exposed to the will of a bloodthirsty rabble, or the malice of a persecuting tyrant. The promises of the Gospel were their only solace, and its precepts their only law. In this world all was tribulation; in the books which told them of another, alone did they find peace. And they were equally distinguished for the simplicity of their reliance upon it. The necessities of their condition allowed of no metaphysical subtleties; they needed a plain, unambiguous declaration from God to man. Nothing could be added to its promises that would increase their confidence; and to take any thing away would have been suicide to their hopes. They felt that it meant what it said, and was so to be understood and so obeyed. They dared not adopt a mode of interpretation which would fritter away its precepts, for the same mode of interpretation would weaken their hold on its promises. Their hopes and their fears, every thing without them and every thing within them, demanded a plain, consistent, matter-of-fact interpretation. Such an interpretation they applied to it, and the word of God became to them as an anchor to the soul, sure and steadfast. "Thus," says Tertullian, "we are a body united in one band of religion, discipline and hope. We meet in our assemblies for prayer. We are compelled to have recourse to the divine oracles for caution and recollection *on all occasions*. We nourish our faith by the word of God; we erect our hope, we fix our confidence, we strengthen our discipline by repeatedly inculcating precepts, exhortations, corrections, and by excommunications when it is needful."—"Nothing earthly, nothing unclean, has ever admit-

tance here. Our souls ascend in prayer before we sit down to meat. We eat only what suffices nature. We sup as servants that know we must wake in the night to the service of our master, and discourse as those who remember that they are in the presence of God." p. 221.

3. Another thing which distinguished the primitive church was, its almost unbounded charity. This was a spirit with which it was from the beginning imbued. We learn from the Acts of the Apostles and the Epistles, that Paul was twice charged with the service of conveying to the poor saints in Jerusalem, in time of peculiar distress, a general contribution from the Gentile church. One spirit, that of fervent love to each other, seemed to pervade the bosom of every one who was called by the name of Christ. If one member suffered, all the members suffered with it. Indeed the affection, which ordinarily subsists between members of the same family, seems a weak and powerless illustration of the tender and affectionate sympathy which animated in these days, the whole of the suffering church universal. Thus, again says Tertullian, "Every one pays something into the public chest every month, or when he pleases, according to his ability or inclination; for there is no compulsion. These gifts are, as it were, the deposits of piety. Hence we relieve and bury the needy, support orphans and decrepit persons, those who have suffered shipwreck, and those who for the word of God are condemned to the mines and imprisonment. This very character of ours has caused us to be noticed by some, *See, say they, how these Christians love one another*. We Christians think we can be never too expensive, because we consider all to be gain that is laid out in doing good. When therefore we are at the charge of an entertainment, it is to refresh the bowels of the needy. We feed the

hungry, because we know God takes a peculiar delight in seeing us do it." Again, says Athenagoras, "They (that is, Christians) do not weigh their words and pronounce elegant orations, but they manifest honest and virtuous actions, while being buffeted they strike not again, nor sue those at the law who spoil and plunder them. They give liberally to those that ask, and love their neighbour as themselves." And when Decius demanded of the church of Rome that they should surrender to him their treasures, collecting the blind, the maimed, the decrepit, and the orphans supported by their charities, See, said they, these are our riches, our treasures, our inheritance.

4. And once more; the primitive church was remarkable for the universality of its exertion for the cause of Christ. It was not considered enough, that one class of men should devote themselves to this object. Every man, who became a disciple of Christ, felt that he had enlisted his whole of property and influence and talents in

the work of evangelizing the world. This object stood decidedly and prominently first. We should like to know how the martyrs and confessors, of the first and second centuries, would have looked upon such men as are many of the professing Christians of the present day; men who now and then give a thoughtless, it is well if it be not a grudging dollar, to the cause of Christ; who have never yet conceived of a sort of benevolence which could in the least diminish the amount of their yearly income; men who cannot bring themselves to think seriously of undertaking the *troublesome* charge of a Christian Sabbath School. How has the gold become dim, and the most fine gold changed! But let us look forward to happier days. A few years have added much to the amount of benevolent exertion. Let us pray that the days of the apostles may return again, and that the church may soon arise and shake herself from the dust.

We shall resume the subject in our next number.

## MISSIONARY INTELLIGENCE.

### BURMAH.

EXTRACT OF A LETTER FROM REV. J. LAWSON TO HIS FRIEND IN BOSTON, DATED

*Calcutta, July 12, 1824.*

My dear Sir,

The enclosed I received a short time since from brother Wade. Since its date, however, several more engagements have taken place, and the English have in all of them been the victors. The Island of Cheduba in the Bay, has been taken, and the king and queen are now prisoners in Calcutta, but treated with the utmost kindness. O that the Burmans would learn to treat their prisoners well. It is from their great cruelty to the few English they have taken, that we are in such

apprehension for our dear friends at Ava. We have not heard a word from them since February.

Yours, very sincerely,

JOHN LAWSON.

*Rangoon, May 15th, 1824.*

Dear Brother Lawson,

You would not think it strange if by this time we should express some regret for our imprudence in having left Bengal, contrary to the advice of our friends. If we had remained in Calcutta, or Serampore, we should doubtless have been exempt from the inexpressible sufferings of body and mind, which we experienced



during a part of the present week. But since God has graciously preserved our lives, and restored to us rest and quietness, for reasons which may easily be conceived by a Christian, we rejoice that we have been afflicted.

We did not apprehend, until last Monday, that war was declared against the Burmans. The most credible information which we could obtain assured us, that all grievances were amicably settled. But on Monday last information came, that a number of ships were at the mouth of the river. Government immediately ordered every person in Rangoon who wears a hat to be taken prisoner, which was accordingly done. In the course of the succeeding night Mr. H. and myself were chained, and put into close confinement, under armed keepers. In the morning the fleet was in sight of the town, and our keepers were ordered to massacre us the moment the first shot was fired upon the town; but when the firing commenced, our murderers were so effectually panic struck, that they all slunk away into one corner of the prison speechless, and almost breathless. The next shot made our prison tremble and shake as if it would be immediately down upon our heads. Our keepers now made for the prison door; we used every exertion to persuade them to remain, but all to no purpose; they broke open the door and fled. In a few moments after, the firing ceased; and we expected the troops were landing, and that we should be soon released; when, horrible to relate, about fifty Burmans rushed into the prison, drew us out, stripped us of every thing but pantaloons, our naked arms were drawn behind us, and corded as tight as the strength of one man would permit, and we were almost literally carried through the streets upon the points of their spears, to the seat of judgment, and were made to sit upon our knees, with our bodies bending forward, for the convenience of the executioner, who was ordered that moment to behead us. None of us understood the order but Mr. Hough. He requested the executioner to desist a moment, and petitioned the Yahwoon to send him on board the frigate, and prom-

ised to use his influence to prevent any further firing upon the town. The linguists seconded the proposal, and pleaded that we might be reprieved a few moments.

The Yahwoon answered, If the English fire again, there shall be no reprieve, and asked Mr. H. if he would positively promise to put an immediate stop to the firing, which you will recollect had been discontinued from the time that our keepers in prison fled. At this moment several shots were sent very near us; the government people fled from the seat of judgment, and took refuge under the banks of a neighbouring *tank*. All the others fled from the town, but kept us before them; we were obliged to make our way as fast as possible, for the madness and terror of our attendants allowed us no compliments.

We were soon overtaken by the government people, fleeing upon horseback.

About a mile and a half from the town they halted, and we were again placed before them. Mr. H. and the linguists renewed their petition. After a few moment's conversation, his irons were taken off, and he was sent on board the frigate, with the most awful threatenings to himself and us if he did not succeed.

The remainder of us were obliged again to resume our march. Finally, a part of us were confined in a strong building at the foot of the golden pagoda. I with two others were taken upon the pagoda, and confined in a strong building, and left under the care of a door keeper. After dark, this fellow by the promise of a present was induced to remove us into a kind of vault, which had but a small aperture, and was without windows; it afforded only sufficient air for the purpose of respiration. The fellow himself, I believe, ran away. We were several times alarmed during the night.

The next morning early we were searched for by our bloodthirsty enemies, who upon finding we were not in the room where they left us, concluded that we had escaped and fled. We expected every moment we should be discovered, when to our great relief we heard them cry out, The English are coming, and they fled. We waited, however, in vain to



hear some sound which would assure us that it would be safe to cry out for assistance, for we soon found we were again surrounded with Burmans.

About noon, the English troops came up, and to our inexpressible joy relieved us from our unpleasant situation. As soon as I could be disengaged from my galling chains, I hastened to the Mission house to learn the fate of Mrs. W. and H. I found them safe and well; but though not imprisoned, they had experienced great sufferings and escaped great dangers. Mr. H. I also found safe at the Mission house. When we met and heard the relation of each other's dangers and escapes, we felt constrained to join in the most hearty acknowledgments of gratitude to God, by whose divine interposition our lives had been preserved.

I have too little room to think of entering upon our feelings, when we viewed ourselves as in one moment more, to launch into the ocean of eternity! Suffice it to say, I felt an assurance in the grace of God, which disarmed death of its terror. The hope of the gospel seemed to me a treasure, whose value was beyond all computation. Finally, I trust the dangers and sufferings of the past week have yielded me a rich spiritual harvest.

All who had been taken prisoners, and ordered to be executed by the Burmans, were on Wednesday regained, and set at liberty by the English troops. All the Burmans have fled to the jungles, and have built several stockades in different directions from the town, some of which have already been taken and burned by the English troops.

The Yahwoon orders every person to be put to death who betrays the least desire to return to Rangoon. Numbers of Siamese, Persees, Portuguese, Musselmans, and even Burmans have been found in the jungles, who have been murdered by the Burmans themselves.

Monday, 17th. The army has penetrated the country for several miles around us. The result of every engagement, as yet, has been in favour of the English. May God prosper their arms.

You will be able to obtain a full account of the state of affairs in this place,  
FEB. 1825.

from the public papers, else I should be more minute in my communications. I hope you will therefore excuse me.

Mrs. W. joins in love to you and Mrs. Lawson. We wish also to be remembered to all our friends in Calcutta. Will you also remember us to all our friends in Serampore, and communicate to them the contents of this letter?

It is between two and three months since we have received any letter from Mr. Judson, or the Doctor. It is impossible to predict their fate. We tremble whenever we think of them. We can only pray that God, who has delivered us out of the hands of our cruel enemies, may deliver them also.

I remain, very sincerely, yours,

J. WADE.

Rev. J. Lawson.

EXTRACT OF A LETTER FROM MR. WADE TO  
THE CORRESPONDING SECRETARY OF THE  
BAPTIST BOARD OF FOREIGN MISSIONS.

Rev. and very dear Sir,

GUIDED and directed by the kind providence of God, we have reached in safety the place of our destination. His goodness and mercy have constantly attended us since we left America. May it provoke our gratitude and incite us to new obedience.

During the voyage from Boston to Calcutta, after having recovered from sea sickness, I applied myself to the study of the Burman language under the instructions of Mrs. Judson. The Captain allowed us to have worship on deck every Sabbath, and expressed not only a willingness, but some anxiety, that I should take frequent opportunities to converse with the sailors on the important concerns of their souls. They gave good attention to instruction, though without any very apparent religious feeling. Most of them were Roman Catholics. The Captain was well convinced of the utility and consequent importance of having worship among the sailors on the Lord's day.

We arrived in Calcutta on the 19th of October, and, in about two weeks after, found a ship that was to sail for Rangoon in a few days. We were informed that there was a great prospect of a war be-

tween the English and Burnans. On this account, we were urgently advised by all the friends in Serampore and Calcutta not to venture ourselves in Rangoon. This advice was enforced by an account of the real state of things, kindly afforded for the purpose, by the Chief Secretary of the Government of Bengal. Notwithstanding, we felt it our duty, if an opportunity offered, to venture, trusting in the great Arbiter of life and death for protection. Consequently we engaged a passage in the above mentioned ship, and sailed on the 15th of November, and arrived in Rangoon on the 5th of December. I trust we all felt some emotions of gratitude to the great Father of all our mercies, when we entered this great empire of darkness; when, having been wanderers for seven months, we found a place that we could call our own, which, though in a barbarous land far from friends, is desirable, because we have some assurance that it is the place of residence designated for us by God himself, and

Heaven itself, without my God,  
Would be no joy to me.

The prospect of war has been daily increasing ever since we arrived. We cannot predict the final issue, but we pray that it may be for the advancement of the object of this Mission.

Soliciting an interest in your prayers and those of the Board,

I am yours with much affection,

J. WADE.

*Rev. W. Staughton, D.D. Cor. Sec'ry, &c.*

The following extract of a letter from an officer engaged in active operations against the Burmese contains the latest information we have received from that country. It appeared in the London Times, and is of the date of May 21st.

"IN the affair of Ramoo, the Burmese fought well, and lost about 70 or 80 killed; for no quarter was given, nor do I think it will be given during the war on either side; for if you save a Burman's life, it is ten to one that he returns the favour by taking yours. From all appearances, this will be a bloody and protracted warfare. —We are about to send an expedition

against Syriani and the ancient city of Pegu in a few days. It is 70 miles up the river, and we shall have bush-fighting all the way. We are now busy in preparing fire-booms, and arranging for the boats to go up the river. I do not think we shall be ready for the expedition up the Irrawaddy river to Prome in less than a month. The Captain of the *Larne* will then hoist his pendant on board of the steamboat. Sir A. Campbell, with the major part of the forces, will join him, and only a sufficient garrison will be left to protect Rangoon. If we reach Prome, all will be well; but it is an extremely difficult undertaking to transport in open boats a force of 6 or 7000 men up a rapid river, within a stone's throw of the beach, and a determined enemy annoying us the whole way. It must, however, be done; and if they do not come to terms, we must go up to Ummerapoora. The mode of annoyance on the part of the enemy is by fire-rafts and war-boats; and as the heavy rain season is now coming on, they will have the advantage of the dark nights.—With these they oblige us to keep a sharp look out. They also sink large boats to the gunwale, and turn them adrift upon us. The force with which they come down, aided by the current, is very great. One nearly came on board of us the other night: it caught a rope, and the rope cut off a boy's leg as clean as if it had been amputated. We are going to send twelve of the Madras vessels for 3,000 men, and for provisions."

#### *Considerations on the present state of the Burman Mission.*

THE above is all the information which, up to the present date, has reached us respecting the Mission to Burmah, or state of the war between the Burman and Bengal Governments. Enough has however, we trust, been received to awaken every one among us to renewed prayer, and to more strenuous exertion. A few of these considerations we will now suggest.

1. The state of our Missionaries at Ava was by our latest accounts eminently perilous. The war seems to have been carried on with unusual ferocity. Should

the exasperation against the English be extended to the Missionaries, we cannot but tremble for the result. All our confidence is in the God of Missions, who, we hope, has said, "Touch not mine anointed, and do my prophets no harm." The present aspect of the case, however, calls us to humble waiting upon God, that he will so overrule the existing war, as to preserve the lives so valuable to the cause of Christ, and advance the work of Missions in this benighted empire.

2. We cannot but hope that this will be the case. We indeed feel confident, that the present war will have the effect of greatly enlarging the sphere of our Missionary operations in Burmah. The facts on which we ground this expectation are these. 1st, The British have taken Rangoon, the principal, indeed almost the only sea-port of the empire. It is situated at the mouth of the river Irrawaddy, and is accessible by vessels of almost the largest class. Hence it must command the trade of the whole country, and can be always protected. Rangoon is the great market for teak wood, the only timber in the East Indies suited for ship building; and of course to a government, whose chief dependence is on a navy, must be of inestimable value. It is not likely that a place of so much consequence will ever be given up. Such we know is the general opinion in Calcutta.

Again, the policy of the Bengal government has always been directed by the desire of conquest. They are not in the habit of relinquishing any thing which they have ever acquired. This policy has now become necessary. Their territories are so vast, and the people so dissimilar to their rulers, that all would be lost were the charm of their invincibility broken. Hence, whenever any collision arises between themselves and a native government, in self defence that government must be crushed. Such do we conceive to be the policy of the English, that the war on the one hand must be carried on, having been once commenced, till the enemy is humbled, and such is the character of the Burmans, that they will never agree to terms until entirely subdued. In this event, the whole

of the empire will be under the protection of a Christian Government.

Now we well know, that the great obstacle in the way of the progress of Christianity in this empire has been the intolerance of the government. The natives are intelligent, thoughtful, and candid, willing to examine any other religion, and only withheld from doing so by the fear of persecution. In all probability, this obstacle, by the termination of the present war, will be removed. If only Rangoon is retained by the English, it will enable our Missionaries to preach, and the people to hear without molestation, and will also present an opportunity, as favourable as could be desired, for enlightening the people through the medium of the press.

Impressed with these considerations, the Missionary Committee are convinced, that this missionary field is at present more interesting than ever, and are looking forward to more strenuous exertions for the evangelizing of Burmah than they have heretofore attempted. They esteem these intimations of Providence the call of God to them to go forward. But the missionary treasury is exhausted. It does not at present contain funds sufficient to meet the expenses of the Mission for the coming spring.—Brethren, what is to be done? Is this cause, which has so long been dear to our hearts, at this interesting period to be relinquished? We cannot believe it. We trust that our brethren need only to be informed of the nature of our situation, and they will esteem it a privilege to aid in sending the gospel to 17,000,000 of immortal souls perishing for lack of vision.

What is wanted, is *regular, systematic*, and universal exertion. If this can only be effected, the requisite supplies can easily be raised. To promote this, the Missionary Committee of Boston, to whom the care of Foreign Missions has been committed, have recommended, that in every church and society, two Missionary Societies be formed, one among the males and the other among the females. They have prepared forms of constitutions, which may facilitate the formation of such Societies, and also a Constitution for an



Auxiliary Society, to be formed from several smaller ones. These we now present, and hope that all our churches and societies will speedily organize themselves into some association of this sort. It is the cause of God, brethren; let us each one do what we can, and we hope that much will be done.

#### General Plan.

"Two kinds of societies are needed—one large, the other small: the larger to include the smaller. The large societies are designed for large cities, collections of towns, or counties. They are to be immediately auxiliary to the Baptist Board of Missions, and should be denominated **AUXILIARY SOCIETIES**. The smaller societies are designed for towns, parishes or school districts. These are to be immediately auxiliary to the larger societies, and should be denominated **PRIMARY SOCIETIES**. The Auxiliary Societies are to be the medium of communication between the Primary Societies and the Board. It seems expedient that every town, parish or school district, have two Primary Societies—one composed of *males*; the other, of *females*. By this arrangement, greater funds will, in most places, be obtained, and in the manner least objectionable."

#### Form of a Constitution for an Auxiliary Society.

*Article 1.* This Society shall be composed of the Members of the several Male Primary Societies in [*here name the towns or county*"] and shall be called *The Auxiliary Foreign Mission Society of*

*Art. 2.* The sole object of this Society shall be, to raise funds in aid of Missions under the patronage of the **BAPTIST BOARD OF FOREIGN MISSIONS**.

*Art. 3.* The officers of the Society shall be a President, Vice Presidents, a Treasurer, and a Secretary. These officers, in connexion with at least one person elected from each of the several Primary Societies composing this Society, shall constitute an Executive Committee, of whom not less than five shall form a quorum.

*Art. 4.* Every Minister of the Gospel, who is a member of the Society, shall be entitled to attend and vote at the meetings of the Executive Committee.

*Art. 5.* It shall be the duty of the Executive Committee to adopt the most energetic measures in their power to accomplish the object of the Society; especially by distributing such publications as shall be committed to them by the Parent

Institution, or as they shall otherwise obtain—by deputing some of their number to attend the meetings of the several Primary Societies—and, in general, by aiming to excite, in the use of all suitable means, a powerful interest in favour of the Missionary cause.

*Art. 6.* The President shall have power to call special meetings of the Society.

*Art. 7.* The Treasurer of the Society shall receive all payments from the Treasurers of the Primary Societies of males and females, and shall pay over the funds in his possession, after deducting incidental expenses, into the Treasury of the Baptist Board of Foreign Missions.

*Art. 8.* The Secretary shall record the proceedings, and conduct the correspondence, of the Executive Committee and of the Society.

*Art. 9.* There shall be an annual meeting of the Society on the \_\_\_\_\_ day of \_\_\_\_\_, when the accounts of the Treasurer, properly audited, shall be presented; the proceedings of the past year reported; and the other business of the Society transacted. [It will probably be found practicable and expedient to have a sermon, or addresses on the occasion; and to print the reports of the Executive Committee and Treasurer, and distribute them liberally among the several Primary Societies.]

*Art. 10.* A copy of the Constitution, authenticated by the Secretary, with the names and residences of the officers annually elected, and also a copy of the Annual Reports, shall be transmitted to the Corresponding Secretary, or the Assistant Corresponding Secretary of the Baptist Board of Foreign Missions.

#### Form of a Constitution for a Primary Society.

*Art. 1.* All gentlemen (*or ladies*) contributing, annually, not less than \_\_\_\_\_ shall be members of the Society.

*Art. 2.* There shall be elected, annually, a President, Vice President, Secretary and Treasurer, and as many Collectors as shall be thought expedient.

*Art. 3.* The four principal officers shall perform the following duties:—The President, and in his (*or her*) absence, the Vice President, shall preside in all meetings of the Society, and shall have power to call special meetings at pleasure.—The Secretary shall keep the records and manage the correspondence.—The Treasurer shall take charge of the money collected; and, after deducting incidental expenses, shall pay the same to the Treasurer of the Auxiliary Society of the County (*or otherwise as the case may be,*) at or before each annual meeting, on condition of that Society granting to this, the same privileges which it receives from the Baptist Board of Foreign Missions.—The four officers above-named shall form an Ex-

\* Sometimes a county will be too large, in respect to territory, for one Auxiliary Society. In that case, there might be two or more formed in it.

ecutive Committee, to manage the business of the Society not otherwise appropriated by the articles of this Constitution.

*Art. 4.* The business of the Collectors is, to obtain funds. And, to do this most effectually, they shall, as soon as possible after their election, have a meeting, at which they shall elect a Moderator, and Secretary; and shall agree upon their course of operations for the year. They shall either obtain a list of all persons within the limits of the Society of whom it shall be expedient to solicit, or shall divide the town (*parish or district*) into a suitable number of territorial districts; and shall then agree upon the individuals to whom, or the districts of territory in which, each Collector shall make solicitation. The assignments thus made shall be recorded by the Secretary of the Collectors.

*Art. 5.* The annual meeting of the Society shall be held on the \_\_\_\_\_ day of \_\_\_\_\_, and shall be opened with prayer. At this meeting, the Report of the Treasurer shall be presented, and shall be audited by a Committee chosen for that purpose; a joint Report of the Executive Committee, and of the Collectors, shall be made through the medium of the Secretary of the Society (a copy of which Report shall be forwarded as soon as convenient to the Secretary of the Auxiliary Society,) the officers and collectors for the ensuing year shall be chosen; and such other business and services attended to, as shall be deemed expedient.

#### *Remarks on the Plan.*

1. "*It is simple and easily understood.*" The ladies act by themselves, and so do the gentlemen. The ladies do not solicit from the gentlemen, nor the gentlemen from the ladies. In every place, there are to be two Primary Societies of the simplest form, whose officers are few in number, have but few duties, and those clearly defined. The object also of the Collectors cannot be mistaken;—it is to obtain funds.

"The members of the male Primary Societies within a county, or within contiguous towns, or if it is thought best, in one town, form the Auxiliary. To this, the Primary Societies both of ladies and gentlemen, are subsidiary. The Society is auxiliary to the Board; and is the medium of communication between the Board and the Primary Societies. Thus 30 or 40 Primary Societies may remit their funds to the Parent Institution, through a single channel.

2. "*The Plan, with few modifications, will admit of general application.*" Where is the town, in which a small Society or two, for the support of Missions, would not be desirable? And where would it not be well for the smaller societies of a county, or of half a county, or of contigu-

ous towns, or, at any rate, of a single town, to unite in an Auxiliary?

3. "The first article in the Constitution for the Primary Societies, is so framed, that the subscription is in every case, *for one year only*. This is an important part of the system; and has the following recommendations—1. It will tend to create a feeling of responsibility in the Collectors. Unless *they* act, the Society dies.—2. It secures a good store of *action*, which will conduce, not a little, to the life and perpetuity of the Society.—3. It may fairly be presumed, that the standard of liberality will rise, from year to year, in a place where this system is in operation; in which case, more will generally be received, on the applications of the second year, than of the first.—4. Persons will be likely to subscribe more liberally, where the subscription is for one year only, than where it is for several. The subscription being in all cases but for one year, it will be expected, that the application on the part of the Collectors, should be annually repeated. Supposing, what ought to be supposed, that there is an active, faithful body of Collectors, this will be done.

4. "It is desirable that the several Auxiliaries should ultimately so arrange the times of their anniversaries, that a delegation from the Board, or the Standing Committee, may attend a considerable number of them, during a single tour of a few weeks. This arrangement, however, must be the result of time.

5. "The forming of *Primary Societies* on the plan suggested, needs in no case be delayed by the fact, that an *Auxiliary* cannot be immediately formed; for, in all cases, the Primary Societies must have a previous existence. The larger institution is a combination of the smaller ones."

### CAREY STATION.

LETTER FROM MR. M'COY TO THE TREASURER OF FEMALE INDUSTRIOUS SOCIETY OF THE THIRD BAPTIST CHURCH, BOSTON.

Carey, (100 miles N. W. of Fort Wayne, Ind.)

September 11th, 1824.

Dear Madam,

AFTER receiving from the "Female Industrious Society of the Third Baptist Church in Boston" so many evidences of their compassion for the children of the forest, especially in their generous resolution to support an Indian child at the institution, it afforded us much pleasure to be able to make the selection soon after intelligence of their kindness reached this place.



About the 13th of June, a Putawatomie woman came to our place with a daughter and son, both of whom she intended to place in our school. On the 15th we conversed with her on the subject. She thought her son too small to be left with us, and that he would give us much trouble. She had come for the express purpose of giving her daughter to us. She said, "The Indians die very fast, so that it seems they will soon all be gone. I have brought my daughter hither in hope that she would learn something good before she die."

The child is about nine years of age. At the time she came to us she was wholly unacquainted with the English language. Her Indian name is Agat. Pleased with the circumstances under which she came to us, we selected her as the beneficiary of your society, and, agreeably to your instructions, we gave her the name of Ann Sharp. The reasons for giving her this new name were explained to the mother, with which she appeared much pleased.

Permit me, dear Madam, in behalf of this little girl, and of her mother, who wished her daughter to learn "something good before her death," to repeat sincere thanks to your Society for their kindness. While your prayers and munificence shall be offered for the relief of this object of your care, we shall feel it our duty to leave nothing undone within the limits of our ability, that may contribute to the realizing of your hopes. You will probably not see her on this side of the grave; but the hope of meeting her in a blessed eternity is, I am sure, a better reward to you than the most grateful acknowledgments of your servants at the Mission.

The interest which the Indians take in the Mission, daily increases. Without any late solicitation on our part, they have increased the number of our pupils to sixty. They listen attentively to our counsels on their changing their habits, and to our discourses on the subject of religion. On the 2d inst. Miss Goodridge had quite a pleasant interview with a neighbouring woman whom she visited. One of our female scholars was interpreter. The woman expressed her thanks

for the attention given her, said she had latterly thought much more on the subject of religion than formerly, and desired that such visits and religious conversations might be repeated.

At this time we experience more affliction in our family, than has been the case at any former time since we came to this place, and yet our afflictions are not heavy. One of our brethren, and myself, have had severe attacks of fever; three young men in our employ, and some others, are also sick, though not severely. My health began to decline soon after my return from the Eastward. About the middle of August, I was brought very low. I am now able to ride on horseback.

Remember us, and allow me to be, dear madam, most respectfully,

Your humble Servant,

ISAAC M'COY.

Miss Betsey O. Lane.

EXTRACT OF A LETTER FROM REV. MR.  
M'COY TO A FRIEND IN WASHINGTON  
CITY—DATED

Michigan Territory, Nov. 20.

Dear Brother,

WE have, my dear friend, always declared to the world, that missionaries at this mission received no compensation beyond food and raiment, and that we had nothing further in prospect. We have been exposed to suspicions and censures, which we must beg the favour of you to counteract.

You will, I hope, perceive the necessity of stating again, what is the fact in relation to this mission, that our veracity may not be doubted. You will please to recollect that the 1st, 2d and 3d articles of our family rules, read as follows:

"1st. We agree that our object in becoming missionaries, is to meliorate the condition of the Indians, and not to serve ourselves; therefore,

"2d. We agree that our whole time, talents, and labours shall be dedicated to the obtaining of this object, and shall all be bestowed gratis, so that the mission cannot become indebted to any missionary for his or her services.

"3d. We agree that all remittances



from the Board of Missions, and all monies, and property accruing to any of us, by salaries from government, by schools, by smith-shops, by donations, or from whatever quarter it may arise, shall be thrown into the common missionary fund, and shall be sacredly applied to the cause of this mission, and that no part of the property held by us at our stations is ours, or belongs to any of us. But with the exception of that intrusted to us by the United States, it belongs to the General Convention which we serve, and is held in trust by us so long as said Society shall continue us in their employ."

In my late letters I have informed you of the refreshing season of religion, that the Lord has lately granted us, and that I had within a few days past baptized four young men (white men) in our employ. There are at this time four other young men, connected with us like the former, who are deeply sorrowful for sin. We hope that some of our Indian pupils and Indian neighbours are seriously seeking the salvation of their souls. The time continues solemn, sweet and awful.

Your humble Servant,

ISAAC M'COY.

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*Extracts from Mr. M'Coey's Journal at Carey.*

*Lord's-day, Nov. 14, 1824.*—After our sermon in English, addressed the Indians present, at the conclusion of which, we sung a hymn composed this morning in the Putawatomie language. I first read it, and inquired if they understood it; being answered in the affirmative, I parcelled the lines as we sung, and was assisted in singing by a Frenchman, and some of our pupils.

This was the first attempt we had made to sing in their language. And if in consequence of the rare effect of this novel connexion of Putawatomie words, and English psalm tunes, a degree of risibility had been excited, it would not have been astonishing, nor would a smile, even on a sober face, have been reprehensible. In these respects, however, I fared better than I had expected.

The day being uncommonly rainy, and all our congregation residing close about

us, so that they can be convened at any hour, we deemed it expedient to defer baptizing until to-morrow. Sabbath school services, conversation with the serious, and singing praises to our God, filled up the residue of the day.

Immediately after evening prayers, attended our meeting for Indians. I thought the time was a little more impressive and pleasant than usual. Sung an Indian hymn, in which I was joined by several present, so that I perceived there was not, in this service, an entire absence of melody. Noaquett, by whose assistance our hymn had been composed, said afterwards, "I wish we could make it a little longer."

The awakening and deep concern spread and increase. O what a blessing, to drink of the stream from the rock in the wilderness! What encouragement to find the stream still rising higher!

*Monday, Nov. 15.*—We repaired to the river and baptized our three candidates, all young men who had come hither for their own temporal advantage, where they have been blest with the pearl of great price—with durable riches and righteousness.

*Wednesday, Nov. 17.*—Happy in the enjoyment of our prayer meeting, and in finding, on inquiry, that the concern of the penitent does not abate.

*Friday, Nov. 19.*—Did not omit our meeting for the youths.

*Lord's-day, Nov. 21.*—Were allowed the satisfaction of attending the celebration of the Lord's Supper. The time solemn and delightful.

Owing to indisposition of our interpreter, our Indian meeting in usual form was omitted. Near night, Mussequage, Shekah, his wife, two of their sons, and an old man came to our house. Shekah said she knew it was prayer day, and they had come to meeting. After evening prayer, we brought them to our fire side, and spent some time in religious conversation with them.

*Monday, Nov. 22.*—Our blacksmith from Kekellemazoo has been to the white settlements, to prepare for spending the winter at his lonely station among the Ottawas, and it has become necessary for

one of us to go to Kekellemazoo and Grand River. Brother Polke is absent, and on account of many weighty considerations, particularly because of the general religious concern in our family, I could not leave home without great reluctance. In this exigency, brother Lykins had kindly offered to make the tour himself, and we were making arrangements for his departure to-morrow, when Gosa, an Indian friend of ours at Kekellemazoo, arrived late in the evening with such intelligence as has induced a belief, that it is my duty to go thither immediately myself.

The people on Grand River have long been looking for me, and have felt themselves disappointed in not seeing me among them last summer. A messenger from that place had come in to Kekellemazoo, and prevailed on Gosa to come hither and inquire the cause of my delay.

Gosa has brought us an Ottawa girl about 7 years of age. Our feelings will not allow us to send her away; she is, therefore, enrolled as our sixty-seventh Indian scholar.

*Tuesday, Nov. 23.*—Am making preparations to set out on my journey to Grand River, tomorrow. The distance is about 120 miles, a north eastwardly direction. The whole route will be in the wilderness.

ISAAC M'COY.

## BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

EXTRACT OF A LETTER FROM REV. J. M.  
PECK TO THE SECRETARY OF THE MASS.  
BAP. MISSIONARY SOCIETY—DATED

*Rock-Spring, St. Clair County, Illinois,  
November 1st, 1824.*

Rev. and dear Brother,

SINCE my last official communication dated April 7th, I have been engaged but a part of my time in the service of your society. The remainder has been in the employ of the American Bible Society as their agent. During that portion of my time, I have enjoyed many opportunities of preaching to the destitute. I have travelled over twenty counties in this State, and eighteen counties in Missouri.

### *Branch Bible Societies.*

Nineteen auxiliary and branch Bible Societies have been formed in the two States, and active and systematic measures have been adopted to supply the destitute with the word of God, and induce the careless and ignorant to obtain and read the Holy Bible.

### *Sabbath School Societies.*

As a part of the labours I have been enabled to render your Society, I would mention five Sabbath School Societies, organized in as many counties in the State of Illinois, each of which is managed by a Committee or Board which have several schools in successful operation, and from which some important spiritual benefits have been derived. Besides these, a number of schools have commenced in both States, without any organized Society.

Indeed, through the good providence and grace of God, the incipient measures heretofore commenced in the field of my labours in former years, have put on a systematic shape, so that I begin to look forward to the period when a complete system of Bible Societies, Sabbath Schools, and itinerant preaching, will be organized in these "goings down of the sun."

### *Missionary Labours.*

From the Minutes of the Missouri Baptist Association, a copy of which is herewith forwarded, you will perceive the plan, to which I adverted in some former letters, has succeeded beyond my expectations, and that about eight months missionary service has been performed by others, which may be considered at least the indirect result of your mission. I am deeply impressed with the idea that every mission, whether foreign or domestic, should be pursued upon the principle of making every part of the world christianize itself. On this principle it has been my object to call into action and improve all the gifts and talents around me, some in the Bible cause, some in Sabbath School instruction, and others as itinerant preachers.

### *Coloured People.*

Not the least interesting field of evangelical labour here, is amongst the blacks, especially the slaves of Missouri, and

here, too, the above principle is acted upon. There are useful exhorters in the St. Louis church, and at least one I think whom God designs to become a useful preacher amongst his own colour. I have baptized fifteen of this class the past year, and more are waiting to go down into the water. Last night I had a most interesting meeting with the blacks in St. Louis. Ten persons in the assembly were anxiously inquiring "what must we do to be saved?" Others are rejoicing in hope. I think it was the most solemn and impressive meeting I have yet witnessed amongst them. One of the black members, and the one who gives favourable evidence of preaching talents, has opened a Sunday School under our meeting-house, and the poor ignorant creatures flock to him in crowds for instruction.

Had time permitted, it would have been gratifying to have given a more detailed account of my labours, but really I have not a moment to spare. One month since I was on the western boundary of the state of Missouri, 20 miles west of Fort Osage, and next week I must be in the north part of the Illinois.

With unabated affection, I remain your unworthy missionary, J. M. PECK.

EXTRACT OF A LETTER FROM REV. J. A. DRAKE TO THE COR. SECRETARY, DATED

*Delaware, Nov. 6th, 1824.*

Rev. and dear Sir,

OUR meeting-house was opened for public worship on the 2d Lord's-day in July; the ordinances of Baptism and the Lord's Supper were administered, and on Monday following I left home on a mission tour, and did not return till the 1st of October. I went as far east as the Susquehannah river—the Chenango—the Lakes, by the way of Buffalo and Lake Erie home. A great proportion of this extensive region is emphatically missionary ground. All the Baptists in old Wyoming, except three small churches, have adopted the *Calvinistic* confession of faith, and will hereafter be known as regular Baptists. On the Chenango, several churches appeared on the increase by the accession of new converts. In Ashtabula

FEB. 1825.

Co. (Kingsville,) there is a pleasing and considerably powerful revival: a number had recently experienced deliverance from the power of darkness, and many more seemed deeply convinced of sin.

In June last, I was requested to visit the brethren in Columbus, and advise with them in council on the expediency of forming themselves into a church. After mature deliberation it was unanimously resolved in the affirmative, and they were accordingly acknowledged as an independent church by the name of "The 1st Baptist Church in Columbus." Br. Jefferies, who resides there, has baptized several during the summer. I have just returned from a 10 days tour to the northward. A church was constituted in Bucyrus, Crawford co. on the 31st ult., consisting of 10 persons. Six or eight more in the neighbourhood will come in, as soon as convenient. The prospect here is encouraging, but they are destitute of a shepherd. Cannot the Society furnish them? is there no one who will volunteer in such a cause as this? An extensive and fertile country around, and population increasing rapidly, I think would justify an exertion to introduce correct doctrinal sentiments and Bible practice among the people.

With Christian fellowship and respect, I remain your servant and fellow-labourer,

JACOB DRAKE.

## ENGLISH BAPTIST MISSION.

LETTER FROM MRS. COLMAN TO A LADY IN BOSTON.

*Calcutta, June 24, 1824.*

My dear Mrs. S.

THIS will be sent by my beloved friend Mrs. Carey, who is about to accompany her partner to America for the benefit of his health. His constitution is so broken that the Doctor thinks it impossible he can recover, unless he leaves this country for a season. Mrs. C. also is in a very poor state of health. Feelings of the deepest regret are occasioned by the contemplation of their departure. They will, I doubt not, meet with a warm reception in America, and be the means of impart-



ing to its missionary friends much information and comfort. I am also ready to believe that those who entertain them, will find themselves blest with angelic guests.

How delightful to the dear missionaries, after all the changes and trials through which they have passed, will be the protection of the English government. This blessing, according to present appearances, they will enjoy, though some time, I suppose, must elapse before the country is sufficiently settled to allow of the performance of missionary labours, at least to much extent. I still retain an ardent attachment to the Burman mission, and long for its prosperity. I cannot think of my past connexion with it, without being deeply affected. The place of my beloved partner's last labours has lately been the scene of confusion and bloodshed. The Burmans have taken possession of Ramoo, a large village near Cox's Bazar. It is about a month since the battle was fought there. 10,000 Burmans made a sudden attack upon a party of English consisting of only 500 men. The latter fought bravely until all their ammunition was expended, and then the most of those who had not already fallen, were cut off in endeavouring to escape.

You will perceive by one of the late numbers of the *Missionary Herald*, that there has been a most animating work of the Holy Spirit among the American missionaries at Ceylon. It seems similar to the revivals of religion with which our dear country is often visited. We hope that divine truth is spreading at Calcutta, and its vicinity, although it be in a more gradual manner than in some other places. The annual meeting of the Calcutta Baptist Missionary Society was held on Tuesday evening last. It was a refreshing time. Many pleasing circumstances were stated in the Report, one of which was, the conversion and baptism of a Mussleman. Some excellent speeches were also made, and all present who were attached to the missionary cause, left the meeting, I believe, with renewed and strong encouragement to persevere.

Yours affectionately,

E. W. COLMAN.

*Female Department of the Bengal Christian School Society.*

In the last Report of this Society, published in the *Missionary Herald* for September last, it is mentioned, that the Committee had voted 100 Rupees towards the support of a Female School at MONGHYR, under the superintendence of Mrs. Chamberlain and other ladies residing there. In addition to this sum, the Committee, in October last, remitted 100 Rupees more; and in acknowledging these donations, the ladies referred to, communicated the following satisfactory intelligence respecting the state of the school.

"We beg leave to state, for the information of the Committee, that we have in our first school sixteen scholars. Seven can read the Scriptures, and six can write on paper. *All the readers learn plain work*; all are regular in their attendance."

Besides the schools at *Kidderpore* and *Chitlah* under the care of *Mrs. Trawin*, and those at *Chinsurah* and *Beebee Haut*, superintended by *Mrs. Mundy*, the schools of the Society under the superintendence of *Mrs. Colman* now amount to TEN, and in all, the pupils are making very pleasing proficiency in their studies. Amongst these, needlework has been introduced into the Juvenile and Salem Schools, and the reading of books communicating *religious* instruction, into more than half of those supported by the Society. In addition to the public annual examination regularly held, it has been determined, in imitation of the excellent plan pursued by the Calcutta School Society in their indigenous schools, and with a view to keep up a spirit of emulation among both pupils and teachers, to have more private quarterly examinations, which will be held in a central situation, and the attendance of the pupils in the neighbouring schools secured.

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ANGLO-CHINESE COLLEGE.

An Association was lately formed in Manchester, England, in behalf of the funds of this institution. The Rev. Dr. Morrison attended, and detailed the plan and proceedings of the College, after which a liberal subscription was made for its benefit.

## RELIGIOUS INTELLIGENCE.

EXTRACTS FROM THE CIRCULAR OF THE  
CINCINNATI BAPTIST MISSION SOCIETY.

The present population of the state of Ohio may at this time be estimated at about 650,000 souls, and it is believed, that of this immense multitude, nearly or quite one half, are destitute of the regular means of grace; among these, there are doubtless many, who have seldom, if ever, heard the gospel message delivered by the heralds of the Cross. On them the Sabbath dawns indeed, but the privileges of the sanctuary are unknown and unenjoyed. A midnight of moral darkness broods over their minds. Near their lonely and solitary dwellings, no temple has yet been reared, to which they can joyfully repair with their families, on the Sabbath, to hear the tidings of salvation; and within their habitations they have seldom, if ever, been permitted to greet the messengers of peace: to them is denied the blessed privilege of exclaiming in the language of the prophet, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!"

Dear Brethren! It is in our power to send them the glad tidings of salvation; the means are in our hands, they are confided to us by the great head of the Church, and we shall assuredly, as individuals, and as Churches, be called to give an account of the manner in which we have improved them. We acknowledge there are difficulties to encounter, but we are well able, in the strength of the Lord, by a zealous and combined effort, to surmount them all.

The number of communicants in our denomination, scattered over the state, may be estimated at about 7,000: such a number, united in such a cause, will inevitably accomplish great things: let then the experiment be made—let us as a denomination arise from our lethargy and become workers together with God in this noble undertaking. While we are privileged with the stated ministry of the word, and while, in some of our churches and congregations, the influences of the blessed Spirit are descending, and constraining us to say, "surely the Lord is with us"—can we feel indifferent in an undertaking like this?

But although missionary operations throughout our state are considered of primary importance, yet we have not been unmindful in our deliberations on

this subject of the moral condition of thousands in other parts of our country, and among the savage tribes, who are sitting in darkness—nor have we forgotten the wretched condition of the millions of Asia, and Africa, and of the Islands of the sea, who have never heard of the name of Jesus. The charity of the gospel encircles the habitable globe, and it will ultimately penetrate into every dwelling place of humanity. That river, the streams whereof make glad the city of our God, shall urge its cleansing and purifying waters through all "the dark places of the earth which are full of the habitations of cruelty"—through every abode of ignorance, wretchedness and sorrow, until "the knowledge of the Lord shall cover the earth as the waters cover the sea," "for the mouth of the Lord hath spoken it."

Deeply impressed with these considerations, the members of our denomination in this place, and its vicinity, met in the Baptist Meeting House in this city, on Thursday evening, the 19th inst. to the number of about one hundred, and resolved themselves into a society to be denominated the "*Cincinnati Baptist Missionary Society*."

At a meeting of the friends of the Baptist denomination, held at the *Enon Baptist Meeting House*, on Thursday evening, August 19th, 1824, for the purpose of forming a Missionary Society, upwards of 100 individuals being present, after prayer by brother Challen, of Lexington, on motion, *John Boyd* was chosen moderator, and *Daniel Gano*, clerk. The meeting was then addressed by our brother, James A. Ranaldson, of Louisiana, now on a visit in this city, in a very feeling and appropriate manner, on the interesting objects contemplated by the proposed society.

The constitution prepared by a committee was then submitted, and its various provisions were discussed, and unanimously adopted. The meeting then proceeded to the election of officers of the society, when the following persons were unanimously chosen, viz.

*President*, Isaac G. Burnet.

*1st Vice President*, John Boyd.

*2d do. do.* Danl. Gano.

*Solicitor*, Henry Miller.

*Corresponding Secretary*, Ephraim Robins.

*Recording Secretary*, Thirstin Crane.

*Treasurer*, Nathaniel Ripley.

*Directors*, Thatcher Lewis, Noble S.



Johnson, John Smith, Dr. John Woolley, James Taylor, Isaac Poinc, Aaron G. Gano, Henry Miller, jun. John T. Jones.

#### SAVANNAH RIVER ASSOCIATION.

THE Savannah River Baptist Association convened at the village of Barnwell, in this State, on the 24th November last, and continued in session until the evening of the 28th. The Rev. Mr. Graham preached the introductory sermon. The Rev. B. S. Scriven was elected moderator, and the Rev. H. A. Boyd, clerk. Letters from 21 churches were read. The Association having taken into consideration the great want of the Gospel ministry in various places within their bounds, and being encouraged by the report of the missionary employed last year, appointed the following brethren to attend specially to Domestic Missions, with permission to form their own laws—viz. H. A. Boyd, James Wilson, W. A. Lawton, H. D. Duncan, Darling Peebles, J. S. Fowke, B. S. Scriven, and Thomas Pollhill. The second Tuesday in February next, in accordance with the Charleston and Moriah Associations, was set apart as a day of fasting, humiliation and prayer. The next circular letter is to be on the importance of encouraging itinerant preaching, by forming societies and raising funds for that purpose. It was recommended to the churches to form Tract Societies auxiliary to the American Baptist Tract Society; and the general establishment of Sabbath schools for the religious instruction of children.

The next meeting of the Association will be held at Union Church, Upper Three Runs, Barnwell district, on the Saturday before the 4th Lord's Day in November.

*State of the Churches.*—Baptized last year 431. Received by letter 85, Dismissed 67, Excommunicated 31, Restored 22, Dead 66. Total Communicants 3322.

We have before mentioned the fact that there had been a revival of religion in the Black Swamp or Robertville Church, one of the churches of this Association—but it now appears that this revival was still more extensive. To the Black Swamp church 139 members were added; to Euhaw 73, Healing Spring 45, Pipe Creek 33, Beaufort 44, Rosemary 74—besides smaller numbers to other churches.

#### STATE CONVENTION.

The Baptist Convention of Virginia, was formed at Richmond, Dec. 27, 1824. The following persons were chosen officers for the ensuing year.

*President*, Rev. Robert B. Semple, D.D.  
*Vice President*, Rev. Henry Keeling.  
*Corresponding Secretary*, David Roper.  
*Recording Secretary*, George Roper.  
*Treasurer*, Anthony R. Thornton.

*Managers*, Madison Walthall, William Crane, Peter Nelson, George Woodfin, Rev. Luther Rice, Rev. John L. Daggs, Rev. Jeremiah B. Jeter, John B. Valentine.

The Convention hold an annual meeting in Richmond, the Saturday preceding the last Sabbath in December, or at such other time or place as shall have been decided on at a former meeting.—The next meeting will be held in Richmond, on Saturday, the 24th of Dec. 1825.

#### MISSIONARY SOCIETIES.

We are gratified to learn, that Societies, auxiliary to the Baptist Board of Foreign Missions, have already been formed with great unanimity in many of the churches and societies of New England. We hope that this intelligence will encourage the pastors of our churches to go forward in this work, and that thus a general effort will be made, to afford that aid to the missionary cause, which we regret to say it at present so imperiously needs. We have received the most cheering information from the following towns in the state of Maine—*Portland, Bath, Nobleborough, Jefferson, and Thomaston*. We have not yet received the names of the officers of these societies, and therefore regret that we are unable to insert them in the present number. We hope that the secretaries of all the societies which are or may be formed, will, as soon as possible, transmit an account of their organization, and a list of their officers, to the Assistant Corresponding Secretary, Rev. Dr. BOLLES, of Salem, that they may immediately be properly acknowledged.

#### PRIMARY SOCIETIES.

The Ladies of the First Baptist Church and Society, met on the 21st of December, and formed themselves into a Society to be called, "The Primary Society of the First Baptist Church and Society in Boston, to aid the Burman Mission." The following ladies were chosen to conduct the business of the society.



*First Directress*, Mrs. P. C. Morris.  
*Second Directress*, Mrs. Ann Dyer.  
*Secretary*, Miss Frances Baxter.  
*Treasurer*, Miss Tempy Rogers.  
*Collectors*, Misses Ann J. Badger, N. Newhall, Mary Manning, Maria F. Baxter, Harriot Sullivan, Harriot Collier.

This Society has already collected \$111.40, and probably their whole amount of subscriptions will fall very little short of \$125.—The ladies of the First Baptist church and society also support a heathen child at the Burman Mission, and a boy at the Carey Station. We hope the example of their benevolence will provoke many to emulation.

In compliance with the recommendation of the Committee of Foreign Missions, the female members of the second Baptist Church and Congregation, met in Boston on the 5th of Jan. 1825, and formed a *Primary Society* in aid of the Foreign Mission in the Burman empire. The following persons were chosen to conduct the concerns of the society.

*President*, Mrs. Margaret Baldwin.  
*Vice President*, Mrs. Hannah Carleton.  
*Secretary*, Miss Abby Shurtleff.  
*Treasurer*, Mrs. Sarah Homer.  
*Collectors*, Miss Harriet Luce, Miss Emeline Carleton, Mrs. Selome Moreton, Mrs. Fanny Skelton, Miss Chamberlain, Miss Clough.

#### A PIOUS MOTHER.

In the vicinity of Philadelphia, there was a pious mother, who had the happiness of seeing her children in very early life, brought to the knowledge of the truth; walking in the fear of the Lord, and ornaments in the Christian Church. A clergyman who was travelling, heard this circumstance respecting this mother, and wished very much to see her, thinking there might be something peculiar in her mode of giving religious instruction which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother in educating her children. The woman replied, that she did not know that she had been more faithful than any Christian mother would be, in the religious instruction of her children. After a little conversation she said, "While my children were infants on my lap, as I washed them, I raised my heart to God, that he would wash them in that 'blood which cleanseth from all sin';—as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness;—as I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them

to drink the water of life. When I prepared them for the house of God, I have plead that their bodies might be fit temples for the Holy Ghost to dwell in;—when they left me for the week-day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to the rest of the night, the silent breathing of my soul has been, that their heavenly Father would take them to his embrace, and fold them in his paternal arms."

#### REVIVALS OF RELIGION.

LETTER FROM REV. MR. WINCHELL TO DR. BALDWIN—DATED

Avon, Dec. 20th, 1824.

Dear Sir,

I with Brother Savage of Rochester, and Brother Griswold of Fabius, attended the Upper Canada Association, which sat last June at Clinton. The pressing calls for labour were beyond any thing I ever saw before. The cry was, "Come over and help us,"—"When will you come over again,"—"Do come over soon." Under the very cherry trees where the American and British armies contended face to face, sword in hand, in the late war, a goodly number of both nations sat down at the table of the Lord:—God's "banner over us was love," while "his fruit was sweet to our taste."—If Providence should open the door, I feel a desire to visit them again. Otherwise, if the Baptist Missionary Society of Massachusetts see fit to give me an appointment as a Missionary, for 6 or 8 weeks next spring to visit Upper Canada again, I think it might cheer and strengthen the infant cause, and gratify the feelings of my heart. When at Clinton last spring, I visited the grave of the lamented Brother Covil. How sweet and solemn the reflections which grew from the sight of his grave.

We have some good tidings to communicate from this region. I have preached recently a part of the time in West Bloomfield, where God has poured out his Spirit. About 20 entertain hopes, and 12 have been baptized and added to the church. The work continues. Oh! may it continue until hundreds are made to rejoice in the Lord!—A letter from the Rev. Mr. Curtis of Ashtabula, says, "About 200, in this vicinity, are the recent trophies of rich and victorious grace." Another, from the Rev. Joshua Bradley, dated Nov. 28th, at Ellisburgh, (Black River country) says, "About 1000 in this region, since March or February last, are rejoicing in a good hope through Christ." In Palmyra, a town about 30 miles North

East of this, God has triumphed gloriously. About 200, as I am informed, are sharers in this great and precious work.

Yours, in the bonds of the Gospel Ministry,

REUBEN WINCHELL.

LETTER FROM J. JONES TO A GENTLEMAN  
IN BOSTON.

*Poultney, Vt. Dec. 24, 1825.*

I would just mention that there has been something of a revival in this place the present season, 15 or 20 have been baptized on a profession of faith, and some more are expected to come forward and unite with the people of God. The work has been confined mostly to the youth. Surely we have cause to rejoice that the Lord has visited us in mercy. We have experienced heavy afflictions (in the loss of our beloved Elder and 3 Deacons within a few years,) but the Lord can cause them to work for us a more exceeding and eternal weight of glory. May we experience a more abundant shower of the divine influence; that not only the youth, but the more hardened sinner may be brought to bow to the sceptre of King Jesus.

JOHN JONES.

EXTRACT OF A LETTER FROM MR. CHARLES  
C. P. CROSBY TO REV. D. SHARP.

*Ashby, Jan. 12, 1825.*

Dear Sir,

ACCORDING to your request when I saw you last, I will just give you such a sketch of the work of grace in West Boylston as I have received from Dea. White, and my own observation, since I began to labour there.

The revival commenced about the 1st of October. Some of the earliest converts date their convictions from the meeting of the Worcester Association which held their last session there. Nothing, however, appeared until Rev. Job Boomer, jr. came to preach a Sabbath or two, when the work commenced with much power, and lasted so for three weeks, principally among the people con-

nected with two Cotton Factories.—The work then spread more, and was attended with less striking displays of divine power. Various ministers have supplied the church from that time until the present, whose labours the Lord has blessed to the conversion of souls.

The number of hopeful converts is between 50 and 60, principally young people. There are also several children from 8 to 14 years old, who give a good evidence of a change of heart; one under 9 has been baptized. The whole number baptized is 30, and more are ready for the ordinance *now*, notwithstanding the coldness of the weather. I do not send you this as the final account of the revival; for the work is still progressing. Our meetings are numerous, full, and solemn. The silent tears of many still speak the language of the heart, "Wo is me." There are now at least from 15 to 20 anxious souls among us, so that we are waiting to see more of God's power in the conversion of sinners. The females here are doing something for the Missionary cause, but at present I can pay no personal attention to that myself.

The Baptist church in Holden, an adjoining town, is beginning to receive the influences of the Holy Spirit. I understand there are about 10 or 12 inquiring souls there. We hope this is only the beginning of good things in this region, which has for some time been a dry and thirsty land.

May we ask your prayers, that this little one may become a thousand? Especially may I have a remembrance before God, that wisdom and light from above may direct my steps, so that I may be found a faithful minister of the New Testament. Here it requires all the exertions I can make, both of body and mind, to meet the wants of the people. For a few days after I came, I felt as no pen can describe: but I have felt one precious promise, "as thy day is, thy strength shall be." I have for several days been drawing water with joy out of the wells of salvation. My soul is enlarged, and I am happy in the work.

Yours in the Gospel,

CHS. C. P. CROSBY

OBITUARY.

REV. JOHN COURTNEY.

DEPARTED this life on Saturday evening, Dec. 18, Elder JOHN COURTNEY, in the eighty-third year of his age. For nearly sixty years he had been a professing disciple of Jesus Christ, and during fifty-five

years a preacher of the gospel. The last forty years of his life were employed in the pastorate of the First Baptist Church in Richmond, Virg. either as *sole* or *senior* pastor. His life and conversation were a



practical exhibition of the purity of the doctrines and of the morality of the religion of the Bible.

It is impossible to record the death of this much loved and justly venerated man, without adverting to the circumstances of the time in which he espoused the cause of the Redeemer, and attached himself to that denomination of which he was a member. Persecution, even to arraignment more than once before civil tribunals under the regal government, was made the test of his faithfulness. His usefulness is inscribed in the hearts of those who are living monuments of his affectionate and toilsome labour.

The general state of his mind during his illness, which was tedious and painful, may be embraced in these three characteristics, *patience, calmness, and confidence*. "Though he slay me, yet will I trust in him. Yea, though I walk through the valley of the shadow of death, yet will I fear no evil. I know whom I have believed."

His funeral was from the meeting house of the First Baptist Church. An appropriate discourse was pronounced, and the procession removed to Church Hill, where his remains were deposited.

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MRS. WILLARD, (Wife of Mr. BENJ. W. WILLARD, of Harvard.)

Extracts from her Diary.

"When about ten years of age, my mind began to be impressed with the awful thoughts of death, judgment, and eternity; my mind was very tender, full of fears and inquiries at times, but no one to go to for instruction. I had a great fondness for reading my bible. I learned from it that there was a terrible punishment in reserve for the wicked, and a place of everlasting happiness for the righteous. I pondered much on these things, with a desire to know how to escape the one, and obtain the other; and as I had no earthly friend to whom I could have access, I sought opportunities for secret prayer to God. In my distress I would pour out all my complaints to him, and plead the forgiveness of all my sins, for Christ's sake, who died for sinners, which caused me frequently to feel comforted for a while; and many texts of Scripture would pass through my mind, which served to encourage and strengthen me, such as, "In thee, the fatherless shall find mercy," "When thy father and thy mother forsake thee, the Lord will take thee up," "Those that seek me early shall find me," &c.

Under date of 1775 she says, "I was like the woman who spent all her living upon physicians, and was nothing better, but rather grew worse; yet I had no disposition to rest easy in this state of mind.

About this time, a number of Baptist people were driven from their homes by the British army while in Boston, on account of their burning Charlestown. Several of the Baptist females were received into our neighbourhood in Harvard, who seemed to be pious Christians. With some of them I became intimately acquainted: they helped my mind on some points of doctrine, and ordinances. About this time infant baptism was called in question, by several men of respectability in town: I felt much interested in the matter. I searched the Bible to see if believers, baptism was scriptural; I became satisfied it was: and sought the company of Baptist professors, believing them to be Christians, whom I esteemed the excellent of the earth.

In 1776 a little number met together on Lord's day, in a private house. I met with them, although I had great opposition from my relations and connexions, on account of leaving (as they said) the stated place of worship, and meeting with a few despised Baptists in a private house. On Lord's day, May 11, 1776, I attended our Baptist meeting, where we usually met for worship, a small but very friendly company; they knew my distress of mind, for it was deep that day, beyond expression; I was almost in despair. They endeavoured to comfort me by holding up the sovereign balm, but all in vain. We retired; my way home was through a grove: aside from all company, that evening, I pondered these things as I walked alone, and many texts of scripture came to my mind with unusual force, such as, "God in Christ is reconciling the world to himself, not imputing their trespasses." I felt constrained to fall on my knees to the ground, and pray to be reconciled to God. I obeyed the impression; had a glimpse of the Saviour's character, which in some measure calmed my troubled soul. I had some views of his being the end of the law for righteousness, to every one who believeth; yet I had no evidence I was a believer.

Monday, 12th of May—a day never to be forgotten by me!! I was in deep trouble, retired alone, sometimes attempted to pray, read some in a pamphlet put into my hands, treating on the two debtors, owing their creditor the one 500 pence, the other 50; when they had nothing to pay, he frankly forgave both, &c. It gave me some relief, produced a willingness to be saved by grace. I then felt willing the Lord should dispose of me as it pleased him. As I was reading the little book, I came to these words, "faith is as a grain of mustard seed, which is the least of all seeds." These words struck my mind forcibly—I paused—examined myself—said, have I not faith as this little seed? Then came with power to my mind the words Jesus spake to



Nathanael, Believest thou? Thou shalt see greater things than these! Then was I made to cry, "Lord I believe, help thou my unbelief;" then I found that peace in believing I was a stranger to before; then was I enabled to give glory to God in the highest, for his love and good will to man; then I could read the scriptures with delight; every place I opened appeared a new treasure; the preciousness of the Bible was revealed unfolded to me before. I discovered in the Old Testament as a "clear glass," Christ the promised Seed, the Rose of Sharon, the Lilly of the valley, the Son of righteousness, the Morning Star, the Rock of ages, the Glorious Messiah, mighty to save, the everlasting Father, the Prince of peace. In the New Testament, the Gospel's "clearer glass," he appears the gracious Emanuel, God with us, who is able, mighty and willing to save, even to the utmost. The compassionate Saviour, who has "brought me up out of the horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings, put a new song into my mouth, even praise to my God." The delights of the spring, the birds pouring forth their melody, the trees all in their bloom, every thing seemed to speak forth its Maker's praise. The season, which was the 12th of May, corresponded with the spring season of my soul. O happy season!! Never let me forget, while I breathe, what the Lord hath done for my soul!!

"Ah, Lord, enlarge my scanty thought  
To know the wonders thou hast wrought;  
Unloose my stammering tongue, to tell  
Thy love immense, unsearchable!!"

"'Twas the same love that spread the feast  
That sweetly forced me in;  
Else I had still refused to taste,  
And perish'd in my sin."

I saw him "mighty and able to save, even to the uttermost." Unto him I committed the keeping of my soul and body. I am his; he has bought me with his own most precious blood! The ransom is great! and forbids me to live to myself! but to him that has "died for me, and arose again for my justification;" he bids me "glorify him with my soul and body which are his." I hope it will be my "meat and drink to do his will." I hope I love him and his commands. I think they are precious to me. I think the ways of wisdom are pleasant, and all her paths are peace;" and under the guidance of my Saviour I can go on my way rejoicing; through his strength I can pray ardently for my fellow sinners; can recommend a compassionate Saviour to them; I can recommend a precious gospel to them. I can say, with David, "Come, taste and see that the Lord is good and gracious, slow to anger and plenteous in mercy." It was May 12, 1776, in the 24th year of my age, when

the scales were taken from my eyes, and I beheld the Saviour precious to my soul. Amen."

She sustained all the relations in life, through a course of 72 years, with a faith, patience, intrepidity, and persevering effort, corresponding with her experience, and in prospect of her change she said,

And when I reach that heavenly place,  
Then I shall see my Father's face,  
Without a glass between;  
Then shall I join the happy throng,  
And praise him with another tongue,  
On the delightful scene.

Let us live, and labour, and suffer, if called to, in the cause of Christ, and then,

Friends of the Bridegroom we shall reign,  
Saviour, we ask no more;  
Hail, Lamb of God, for sinners' slain,  
Whom Heaven and Earth adore.

### ORDINATION, &c.

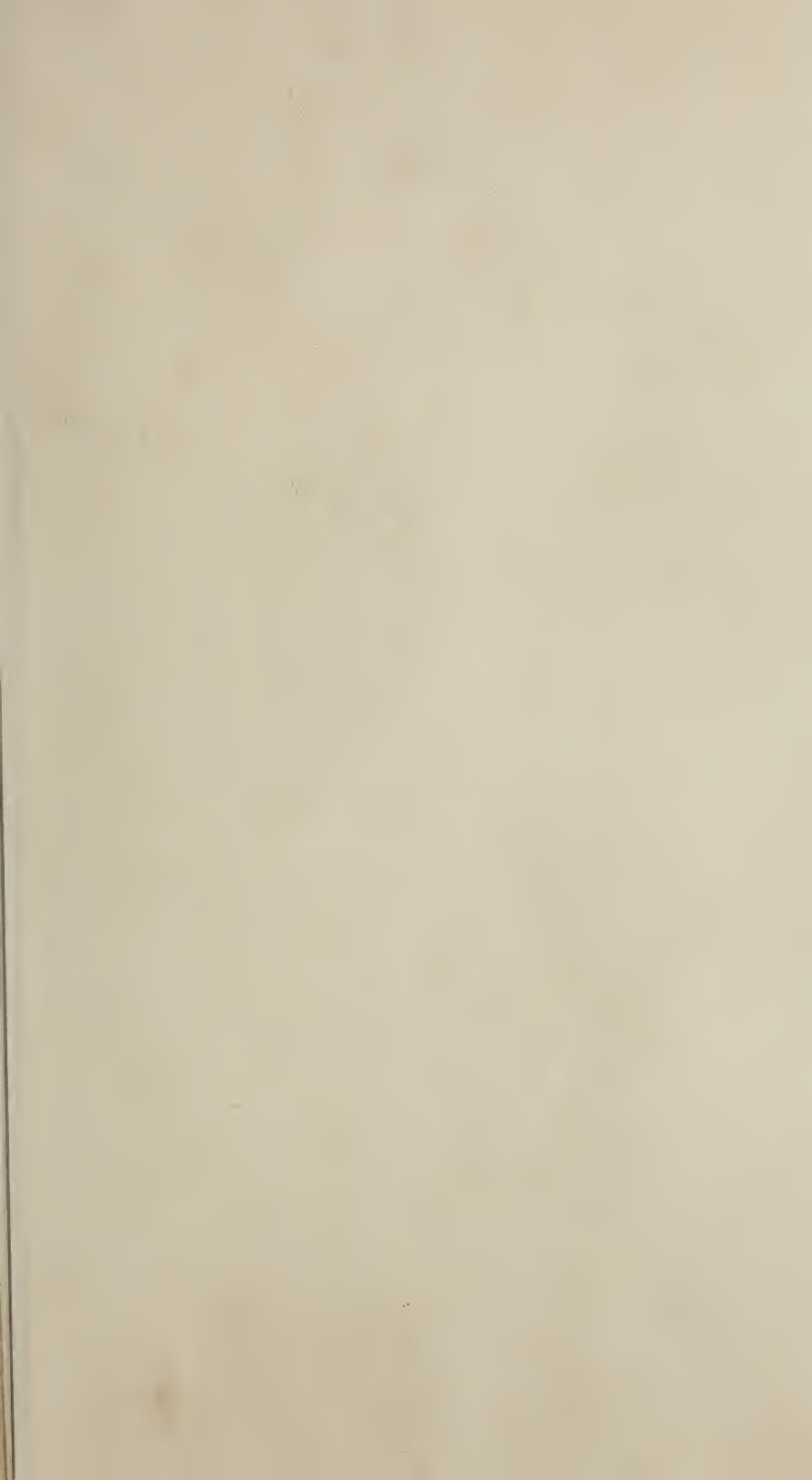
MR. WILLIAM H. LEVERETT was ordained Pastor of the Baptist Church in Roxbury, on Thursday, Jan. 20. Rev. Dr. Bolles, of Salem, offered the introductory prayer; Rev. Daniel Sharp, of Boston, delivered a discourse from 2 Tim. iv. 2, "Preach the word," in which he described one of the great duties of a Christian Minister, and the manner in which it ought to be performed. Rev. Bela Jacobs of Cambridge, prayed at the laying on of hands of the Presbytery; Rev. Stephen Gano of Providence, gave the charge; Rev. Henry Jackson of Charlestown, presented the right hand of fellowship; Rev. Dr. Baldwin addressed the congregation; and Rev. Francis Wayland, jr. made the concluding prayer. A tenderness of feeling, and a devout and solemn attention, were manifested by the assembly throughout the whole of the services.

A new Baptist meeting house was opened, Dec. 7, and a new Baptist Church recognized on the following day in Chesterfield, (Conn.) The officiating ministers were Rev. Simon Shaler, Asa Wilcox, and Ebenezer Loomis.

### FEMALE MISSIONARY SOCIETY.

Several Ladies of the Third Baptist Congregation in Boston, met on the 22d of Dec. last, and agreed that the Society already existing among them, should "be so far modified as to accord with the plan of operations, which the Committee of Foreign Missions have recommended to all the Baptist Churches in the U. States." They appointed one lady to fulfil the duties of a Secretary and Treasurer, who with six Collectors, constitute a Committee for the transaction of business.

\*\*\* The Account of Monies received by the Treasurer of the Baptist Board of Foreign Missions, for January, amounts to 170 dols. 23 cts.—It came too late for insertion in this No. but will appear in our next.



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